MINNEAPOLIS LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

LUTHERAN MEN

Pastor and Deaconess Work Together

Volume 37

No. 6

June

1956

Subscription

$1.50 a year

Contents

Know the Work of the Diaconate	Page 3
Let's Educate—Ourselves	" 7
Visual Aids for Monthly Topics	" 10
From Your Headquarters	" 13
Education for Living	" 15
Convention Poster	" 16
Brotherhood in Action	" 18
Boy Scouts	" 19
News	" 19
Loving Children (topic)	" 24

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

HOWARD L. LOGAN, Executive Secretary, 231 Madison Ave., New York 16, N. Y.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARD THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

ARTHUR H. GETZ, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

Staff Writers

Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Dr. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, 316 E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
SECOND VICE PRESIDENT — David Blomstrom, 7 17th Street NE, Atlanta, Ga.
THIRD VICE PRESIDENT — Aubrey Mauney, E. Gaston Street, Kings Mountain, N. C.
SECRETARY — Eugene Kelchner, 4703 Sherwood Terrace, Merchantville 8, N. J.
TREASURER — William Shetlock, 22 S. Fourth Street, Coplay, Pa.
EXECUTIVE SECRETARY — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.

Executive Committee

Term expiring 1956
Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D. D., 104 N. Aurora Ave., Clearwater, Fla.

Term expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th Street, Harrisburg, Pa.
M. R. Henniger, 1004 E. 38th St., Austin, Texas

Term expiring 1960
Rev. Phares G. Beer, D. D., 708 St. John Street, Allentown, Pa.
E. A. Anderson, 703 Crest View Drive, Washington, Ill.
G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luth Church in America. Entered as second class matter April 30, 1923, at the Post Office at B lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of pos provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

Know the Work of the Diaconate

by MILDRED WINTER

Deaconesses have been defined by one leader of the Church as "women who place their lives under the burdens of others and lift." Approximately one hundred and sixty of these women are serving for The United Lutheran Church in America today in fifty-six different professions and vocations—quietly endeavoring to make the way easier, the person stronger, or the burden lighter. They are scattered from Eastern Canada to California, from Southern United States to Alaska. They are undergirding programs in parishes, health agencies, institutions, and social mission societies.

Many serving congregations are known as parish deaconesses. Their responsibilities are multiple. They instruct the young, guide the leaders, visit the sick and lonely, minister to the poor, and counsel the youth. Some parish deaconesses are primarily directors of Christian education charged with the interesting task of helping their parishes develop the finest kind of Sunday schools, of organizing weekday church schools, of starting vacation church schools, of running congregational stay-at-home camps, of "being all things to all young people." These are the right-hand assistants of our pastors and their people. Many a young person has been claimed and kept for the Church through the influence of the parish deaconess.

Sister Bessie Trate, assisting with a Golden Age Club at Haverford Center in Philadelphia —an institution of the Philadelphia Board of Social Missions.

Other deaconesses serve congregations in quite a different capacity. They are parish visitors giving all of their time to calling upon the sick, the shut-ins, the absentees, the prospects, and the regular members of the parishes. Theirs is a spiritual ministry reaching deeply into the lives of their people, whose problems they share.

Still others serve parishes in highly

Sister Mildred Winter is executive secretary for the Board of Deaconess Work, Philadelphia, Pa.

specialized ways. There are directors of music whose primary responsibilities are in directing the choirs and playing the organ, but who, through this ministry, become leaders of the youth and the pastors' assistants in lifting up the hearts of their people in worship.

Then there are the parish kindergarten teachers, deaconesses trained to organize and conduct community kindergartens for the local congregations. Sometimes these kindergartens lead to the development of Christian day schools. The old adage "give me a child until he is six" reflects the importance of the kindergarten teaching deaconess.

Some kindergarten deaconesses do not serve parishes but welfare agencies like children's homes and neighborhood club houses. In the latter they may conduct a nursery school in the morning and a kindergarten in the afternoon. This enables mothers in a down-town neighborhood to work part time, supplementing the family income, knowing that their little ones are well cared for. The children for the first time, perhaps, hear stories about Jesus and learn the fun of playing in a rhythm band.

Not all deaconesses in the teaching profession are directors of Christian education or kindergarten teachers. One is principal of a boarding and day school for one hundred and seventy girls (preschool through prep-school). She has deaconesses serving on her faculty as music instructor, mathematics teacher, Bible teacher. And yet another deaconess

Sister Jenette is mother to many chidren in one of our church homes.

has a one-room school in a health institution where the children are not well enough to attend public school. Still another has recently developed a class for retarded children who are trainable but not educable and therefore may never go to public school. And yet another is dean of women at Andhra Christian College in India. Others serve on the faculties of our Schools for Church Workers in Baltimore and Philadelphia. They are teachers of Bible, biblical geography, church symbolism, Christian education, and sociological subjects. All of these not only teach subjects but influence young personalities, which is their primary purpose in being in the teaching profession.

This, too, is the reason for deaconesses serving in our church homes for children. Some are the administrators, responsible for the entire

operation of their institution—its program and its staff. Others serve as house mothers, nurses, dietitians. Few have greater opportunity to play a part in the molding of Christian personalities than those who live twenty-four hours a day with children in our church homes.

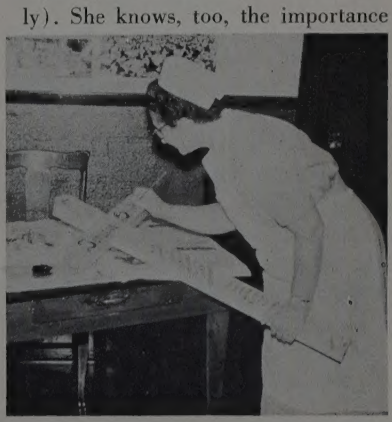
Our deaconesses are in many types of church homes and in varied forms of service. They care for the normal child, the incorrigible child, the children and adults stricken with epilepsy, the handicapped, the ill, the convalescent, and the aged.

Much is being written today about the "Senior Citizens" of our land. Both the community and the church are taking a new interest in this ever increasing portion of our population. Our deaconesses are ministering to the aged in a variety of ways.

One deaconess, a dietition renowned in medical circles, chose the subject of diet and its effect upon longevity as research for her master's degree. She became so fascinated by her subject that she gave up her position as chief dietitian in a modern hospital and has become the director of a convalescent home for aged persons. Here she has opportunity to bring spiritual comfort and strength into the lives of her people and to develop her dietary theories about the aging.

There was a time when serving in a church for the aged meant caring for the physical needs of the guests and creating a Christian environment. Today our deaconesses are trained to think of their service as a ministry to the whole person, to recognize that the members of their aging family have intellectual, recreational, and emotional needs that greatly affect their physical and spiritual well-being.

Some serve as administrators of our church homes for the aged, others as house mothers, still others as a combination of the two. This administrator-house-mother in a small home for the aged must be a versatile person. The chances are she has a limited staff and no money for "specialists." One moment she may find herself organizing a choir among her aged friends, and next moment ordering the groceries, preparing the diets, persuading an "old boy" to let the nurse give him a bath, or even lettering wooden crosses to mark the graves in the little cemetery of their home (as one deaconess did recently). She knows, too, the importance



Sister Anna Brandt, who serves a Home for the Aged in Western Canada, was touched by the fact that there were no markers for those buried in the cemetery of the Home. She decided to make them. One of the men made crosses out of wood and she did the lettering.

of mingling with her little family and of being available to listen to their little annoyances and their serious problems. She becomes all things to her people.

Other deaconesses serve the aged in highly specialized capacities. The deaconess librarian, for instance, plays no small part in the mental and emotional health of the aged family to which she brings many hours of contentment by finding "just the right book."

The deaconess trained as an occupational therapist, who is helping to develop a department of occupational therapy in a large home for the aged, has a fascinating and important job. For the blind, she operates and supplies the talking-book machine. For those who need to do things with their hands, she provides all sorts of creative arts from weaving to making party favors. For all, there is the planning of social events and the playing of games—even from the bed or the wheel chair. The therapy she offers is a science and is given under the direction of a physician. It all leads to better mental, emotional, and spiritual health.

Not all aged need the care of a church home. Some communities have their own Lutheran Service to the Aged, supported by all the Lutheran churches. Here a deaconess social worker organizes and directs the program. Her job is to help the aged to help themselves to remain as long as possible in their own homes, and to give them the sense of security that comes from knowing their church is interested and cares, and stands ready to help them find a way. Such a social work deaconess may be connected with a home for the aged, developing an "out-service" department for those who are on the waiting list of the home.

Social-work deaconesses also serve many age groups and in many ways. Some are the executive directors of social mission societies; others direct or serve settlement houses as group workers; still others are case workers serving child care or family welfare agencies. All seek to bring the healing power of Jesus Christ into the lives they touch.

The diaconate began as a healing ministry to the sick in body. About one-third of our deaconesses today are in nursing or a related medical field such as pharmacy, physiotherapy et cetera. They minister in hospitals, small health centers, homes for the aged and for children, and in isolated areas with public health needs.

In reality all of our deaconesses are rendering a healing ministry today. While nurses are supposed to be primarily concerned about the body, educators about the mind, and social workers about the emotions, we know that the three are so inter-related it is not possible to minister to the one without serving the other. To these three the deaconess adds, as her primary purpose, a ministry to the spirit, for she knows that only thus can the burdens be lifted.

●

Let's Educate — Ourselves

by HANS P. TREUENFELS

Evangelical Academies

Workshops, Clinics, Institutions, Sector Plans, Men's Classes, Monthly Topics, Retreats, Summer Courses, Manuals, Brochures, Pamphlets, Books, Magazines, Digests, Lectures, Films, and hundreds of thousands of Sunday Sermons, are being put to good use to satisfy people's insatiable search for enlightenment. But do they really meet our needs?

We want knowledge rather than just information. Our thirst for insight cannot be quenched by a thimbleful of know-how.

In the age of nuclear science we are still awed by the natural powers of wind and water. We are far beyond the cynicism of the twenties, the negativeness of the depression years, the contemptuously distrustful thirties, the anxietes of the war years, the shallowness of the postwar period. We feel the time has come to pause, think, and ask questions. Our questions search deeply into the meanings of theological teachings, clerical practices, sectarian dogmas and philosphies.

More and more our lay people are challenged to participate in the work of the Church. They often find themselves in the middle of a problem of deep significance. On the other hand, they find themselves exposed to a secular surrounding into which they wish to penetrate with Christian convictions, to make Christ's teachings the supreme law in home, working place and profession.

Evangelism "campaigns" and many of the mediums named earlier cannot bring the solution. They are of some help, noble in purpose, enthusiastically carried through. But they lack continuity and uniformity of approach and programming. They are, in many cases, perambulators, when they should be giant tractors, for the moving is difficult and masses have to be put into motion.

I am not trying to be unreasonably critical, or tear anything down, or belittle the consecrated efforts of the many who give so much in untiring labor. But it is good Protestant usage and Lutheran tradition to speak up and express a concern, especially if done in the conviction that in appraising our ways we are reforming our ideas, awakening from complacency, and participating in long overdue progress.

I want to clear the way for a constructive suggestion, for an exciting project that should interest all of us —yes—should mobilize and activate

all churchmen in unity of purpose.

Let's educate—ourselves, in Evangelical Academies.

What are Evangelical Academies? I shall report what others and I saw and experienced abroad, and why we think so much of Evangelical Academies and believe they are our answer if instituted correctly and carried through properly.

First, however, let me alleviate some potential misgivings. The Academies, though run on a high level, are not highfalutin at all. They are not established for brilliant displays of intellectual fireworks, but rather for wholesome application and utilization of whatever talents and brainpower the good Lord has given us.

Yes, some Academies, like the one at Loccum, have catered toward professional men. But others, like the one at Friedewald, have geared their program to the interests and spiritual needs of men in factories and mines; others to the concerns of office workers; others, especially all ten "Volkshochschulen," to farmers and rural people.

In Germany alone there are eighteen g e n e r a l "Evangelische Academie," operating now, one in West Berlin and three in the Eastern Zone. In addition, there are five specialized Academies, one each for Research, for Political Science, for Social Action, for Radio and Television, and for Press and Publications, plus the above-mentioned ten "Heim-Volkshochschulen," and many others specializing in church music or church-related vocations.

The "Evangelische Academies" were founded after the fall of the Nazi regime and the end of hostilities. The first was founded at Bad Boll in September, 1945, and its director, the Rev. Dr. Eberhard Mueller, is the acknowledged leader in this work.

Their primary purpose was to keep the spiritual situation from further deterioration and give renewed Christian emphasis to life in a country corrupted by war and dictatorship. The need became increasingly obvious as the people seemed more preoccupied with material wealth and temporal security than with saving their souls.

The Rev. Dr. W. D. Zimmerman, deputy of Bishop Dibelius of Berlin, told me that the Academies made their greatest contribution by assisting people to find themselves in the perplexity of the modern world and to appraise values and to regain their spiritual senses. He emphasized the enormous educational job done by the Academies after a decade of scattered religious penetration, false propaganda and disillusionment.

From comparatively small groups gathering for a long weekend or up to two weeks at an Academy, has developed a country-wide fellowship of past and repeater students who continue to meet for discussions, exchange of views, and the solution of pressing problems in the light of Scripture.

Under leadership of such groups churchmen have been able to take articulate stands on important questions of the day, and have made eco

nomic and political bosses respect the Christian approach. The local congregations, with their large memberships, are being enriched by the contributions made by their men who have participated in the Academy programs.

After the complete separation of Church and state, many new tasks arose, and the "graduates" of Academies accepted the challenge and accomplished much because they were just that much better prepared and trained than the rest of the parishioners.

Beyond the local parish, more and more volunteer laymen are entrusted with ever-enlarging responsibilities and authority.

Do not many of the fine experiences abroad make us eager to try something similar here?

The Episcopalians have established successful retreat centers in this country, in which they carry on quite a program of lay education. The Jesuits have similar institutions for grown-ups all over the world.

If an impoverished country like Germany could find means to make such an idea come to realization, we in time of prosperity should be able to achieve the same, and more effectively.

We do not need a new organization to carry on such a project. We have the one recognized men's auxiliary in our Church—our Brotherhood. It is we who should make this hope a reality. For the Brotherhood unites men from all stations in life, and they are willing to respond to the needs of the Church.

Well, the skeptics might say, the Brotherhood has not done much in the last thirty years; what makes you think it could accomplish such an undertaking now?

My answer is this: First, the need exists; second, the time is ripe; third, the will and readiness to accept a greater objective now prevails in the Brotherhood, and, most important of all, there are men available to provide leadership for this venture in the work of the Lord.

We are at the crossroads. We either end up in an ignominious impasse or have an uncoordinated effort of many attempting the same thing in different ways, thus wasting precious time, talent, and money.

We can make this the center of our whole program by energizing ourselves, the evangelical churchmen of the United Lutheran Church, to *educate—ourselves.*

New York and New England Brotherhood Convention

The 26th annual convention of the New York and New England Synod Brotherhood will be held at Hartwick College, Oneonta, N.Y., June 8-10.

Theme of the meetings will be "Share Christ Today," and the main speakers will be the Rev. Dr. Frederick R. Knubel, president of the synod; Dr. Miller A. F. Ritchie, president of Hartwick; Howard L. Logan, executive secretary of the ULCA Brotherhood, and Dr. William Stackel, Protestant layman - of - the year.

Suggested Audio-Visual Aids for Monthly Brotherhood Topics, July to December, 1956

by LESTER M. UTZ, Chairman,
Audio-Visual Aids Committee.

Theme: Count Me a Partner

July: In Loving Children

Visual Aid: *The Church Plans for Children.*

Filmstrip with 72 frames in black and white with helpful study manual. This is a sound filmstrip with a long-playing record. Excellent in sound presentation. Produced by the National Council of Churches and is one in a series of six on the general theme, *Children and The Church.*

In this filmstrip, through the story of Judy, parents and teachers are made to realize that regardless of the size of the church, the program is effective only if it concerns children as individuals. Helpful suggestions are made for program planning in small, medium and large churches. Obtain from the ULCA Publication House, or Religious Film Library.

Alternate: *Goals of The Church for Children.*

A sound filmstrip with 54 frames in black and white with a long-playing record and manual. Sound is excellent. Produced by the National Council of Churches as one in a series of six sound filmstrips under the general title of *Children and The Church.*

This sound filmstrip is designed to help parents, and church school leaders realize the need of goals in the growth of children at the various age levels. One goal, guiding children in the understanding of the Bible is used to illustrate the role of goals in planning a total program for both church and home. Obtain from the ULCA Publication House, Religious Film Library, or the National Council of Churches.

August: In Resisting Temptation

Visual Aid: *Men of the Wilderness.*

A sound filmstrip of 42 frames in color with long-playing record and guide for adults. A Cathedral Film Production.

Beginning with the baptism, this filmstrip portrays the three temptations and shows how Jesus met each one and then goes on to deal with the calling of the first disciples and also a number of the early miracles performed by Christ in the beginning of His earthly ministry. Secure from ULCA Publication House or Religious Film Library.

Alternate: *The Temptation of Jesus.*

A filmstrip in black and white having 39 frames with text-on-frames. This is a Cathedral Film production faithful to the Bible narratives of the temptations. The filmstrip pre-

ents a very vivid portrayal of the emptations of Jesus as a battle between the heoric Jesus and the evil Satan of Eden and today. Obtain rom ULCA Publication House or Religious Film Library.

September:

n Practicing Obedience

Visual Aid: *Boyhood and Baptism of Jesus.*

A sound filmstrip of 40 frames with long-playing record in color. Produced by Cathedral Films in the *Living Christ Series.* Has an adult guide.

The story begins with the Christ Child's return from Egypt, continues with the home and school training of the boy Jesus, shows His obedience at twelve and culminates with a vivid presentation of the Baptism of Jesus. Obtain from ULCA Publication House or Religious Film Library.

Alternate: *When Jesus Was Twelve.*

A filmstrip in color having 25 frames with captions. This production by Concordia Films is one in *the Life of Christ Series.*

It uses new and original artwork to visualize Bible stories frequently included in the curriculum of church schools and closely adheres to the Bible narrative in conceptions and captions.

This filmstrip presents the visit of the holy family to Jerusalem and shows Jesus in the temple and points to His willingness to return to Nazareth and "be obedient unto them," His parents. Obtain from ULCA Publication House or Religious Film Library.

Second alternate: *Gethsemane.*

This sound filmstrip of 33 frames in color with a long-playing record was produced by Cathedral Films as one in a series on *The Passion Story.* These beautiful, full-color, still photographs are taken from the sound motion picture *I Beheld His Glory,* which relates in dramatic and deeply impressive fashion the story of Christ's passion.

This one in the series points up Christ's obedience as examplified in the Garden of Gethsemane when He said, "Not My Will but Thine be done." The biblical narrative is adapted for adult use in the guide which accompanies the filmstrip and record. Obtain from ULCA Publication House or Religious Film Library.

October: In Bearing Suffering

Visual Aid: *Judgment and Crucifixion.*

A sound filmstrip of 32 frames in color with a long-playing record and guide. One in a series by Cathedral Films under the general title of *The Passion Story.*

The filmstrip shows beautiful, full-color, still photographs taken from the sound motion picture *I Beheld His Glory* and relates in dramatic fashion the story of Christ's passion, particularly His judgment and crucifixion. His suffering is most impressively portrayed in this filmstrp. Obtain from ULCA Publication House or Religious Film Library.

Alternate: *The Crucifixion.*

A filmstrip of 26 frames in color with guide. One in a series produced

by Concordia Films under the general title *The Living Bible Series.*

This filmstrip shows the results of and impressive effort to portray with biblical realism, using costumed characters and authenticated scenery, the persons and events in the life of Christ from the birth of John the Baptist to the ascension of the Saviour. This presentation of the crucifixion is faithful to the biblical narrative and is usable for a worship period or study group. The guide accompanying it is very suggestive. Obtain from ULCA Publication House or Religious Film Library.

November:

In Granting Forgiveness

Visual Aid: *Man of Faith.*

A filmstrip of 40 frames in color with text-on-frames, produced by Cathedral Films under the general title *Bible Story Filmstrip Series.*

This filmstrip gives a vivid portrayal with persons in realistic and authentic costumes and setting, of the story of the paralyzed man let down through a roof, to find forgiveness and healing through faith in Jesus. Excellent for study purposes regarding the forgiving ministry of Jesus. Obtain from ULCA Publication House or Religious Film Library.

Alternate: *A Woman to Remember.*

A filmstrip of 40 frames in color with text-on-film. Produced by Cathedral Films in the *Bible Story Filmstrip Series.*

This filmstrip gives a vivid portrayal of the significant incident of the sinful woman who comes to Jesus and receives forgiveness at His hand and then anoints His feet. The photographs of persons in realistic settings and costumes is impressive. The guide accompanying the filmstrip is very useful for study purposes. Obtain from the ULCA Publication House or Religious Film Library.

December:

In Finishing The Task

Visual Aid: *Our Church at Work Today.*

A filmstrip of 58 frames in black and white, with script for children and adults. Produced by the Evangelical and Reformed Church. After five frames of introduction, this strip is divided into six sections: 1. Our church heals. 2. Our church teaches. 3. Our church tells others of Jesus. 4. Our church serves its community. 5. Our church meets human need. 6. We help our church. Highly recommended. Obtain from the ULCA Publication House or the Religious Film Library.

Alternate: *Last Days of Christ.*

A filmstrip of 28 frames in color with helpful manual. Produced by Thomas Nelson as one in the *Nelson Bible Picture Series.*

This filmstrip shows events in the life of Christ from Palm Sunday through His ascension. The pictures are taken from artistic slides with scriptural reference intended as a guide to a study of the parables and events of Holy Week. Should be helpful in studying how Christ was determined to complete his assigned task on earth.

Obtain from ULCA Publication House or Religious Film Library.

From Your Headquarters

by HOWARD L. LOGAN

During the month of May, synodical Brotherhood conventions were held as follows:

New Jersey Synod,
Trenton, May 5
Maryland Synod,
Gettysburg, Pa., May 19
Rocky Mt. Synod,
Glovetto, N.M., May 19-20

June conventions are as follows:

New York and New England,
Hartwick College,
Oneonta, N.Y., June 8-10
Florida, Groveland, June 9-10

●

Pittsburgh and New Jersey Synods publish their own Brotherhood papers. If you are interested in receiving copies, let us know and we shall request your name be placed on their mailing lists. Are there other synodical papers?

●

St. John's, Union City, N.J., Brotherhood makes a practice of sending their ULCA Brotherhood contribution early. According to our information, they have been for seven years the first group to send in their annual contribution. We received their 1956 contribution on October 11, 1955.

●

Church World News, 15-minute weekly religious newscast by ULCA layman Richard T. Sutcliffe, recently received a national award for "distinguished radio" from Ohio State University. Mr. Sutcliffe, associate director of the Department of Press, Radio and Television, is the producer and commentator of the coast-to-coast broadcast heard on more than 70 stations.

●

Executive Secretary Logan has been registered with the Boy Scouts of America as a Special National Field Scout Commissioner. This registration has been arranged by Dr. A. E. Iverson, director of Protestant Relationships of the B.S.A. Aubrey Mauney is Director of Scouting for the ULCA Brotherhood.

●

Two honors came to Brotherhood President M. C. Fuss recently. The Executive Board of the ULCA named him a representative to the General Assembly of the National Council of Churches of Christ. President Eisenhower invited him to attend the President's Conference on Occupational Safety in Washington, D. C.

●

Boy Scout camps throughout the U. S. will have 28 Lutheran seminary students serving as chaplains. Sponsored by the National Lutheran Committee on Scouting, these young men

received special training at Camp Tonkawa near Minneapolis. They will minister in camps serving 40,000 scouts.

●

Two errors were noted in our recent published list of the five largest Brotherhoods. Trinity Church, Perkasie, Pennsylvania, should be third with 103 members. Trinity Church, Pottstown, should read *Pottsville*, Pennsylvania. We regret these errors and appreciate those who called them to our attention.

●

We received a program of the observance of Scout Sunday from Advent Lutheran Church, Philadelphia. We wonder how many others observed this day. The offering was to assist the Camp Chaplain Fund. The Rev. Peter Dexnis is pastor and past chaplain.

●

The Luther League of America announced the dates of its biennial convention, August 12-17, 1957, at the University of Kansas at Lawrence, Kansas. May we suggest that a worthwhile project for your men's group might be sending one or more young people from your congregation. More than 2,500 young people are expected.

●

Executive Secretary Logan has addressed men's meetings in Wilmington, Del.; Teaneck, N.J.; Battle Creek, Michigan; Kitchener, Ont. Canada; Southington, Conn.; Ellingville, N.Y.; New Rochelle, N.Y. Philadelphia, Pa.; Trenton, N.J. Gettysburg, Buck Hill Falls, and Lancaster, Pennsylvania.

Special Notice

All local Brotherhood or men's organization presidents and presidents of synodical Brotherhoods, please note Section IV of By-Laws of the ULCA Brotherhood Constitution, which reads as follows:

> "Item 2. A roll of the delegates to the Convention of The Brotherhood of the United Lutheran Church in America shall be prepared by the Secretary *prior* to every meeting. To facilitate this work the President of every active synodical Brotherhood shall forward a list of delegates elected by the synodical and congregational Brotherhoods together with registration fee for each, to the Executive Secretary of The Brotherhood of the United Lutheran Church in America at least thirty days before the meeting."

Active Brotherhoods are defined as those who contribute annually by June 30 into the treasury of The Brotherhood, U.L.C.A., on a basis of $1.00 for each member.

Voting Delegate Registration Fee $5.00 Visitor Registration Fee $2.50

Education for Living

by EARL S. RUDISILL

Starting Something New

Exploration is valuable. That is true in church work, education, business, and most other fields of human endeavor. Columbus' exploration yielded the discovery of America, Pasteur's experiments solved a number of immediate problems and paved the way for modern medicine, and Galileo by bold initiative verified the bolder assertions of Copernicus a hundred years earlier. Today we need exploration and experiment in many areas of Christian education, service, and living.

The Power of Traditions And Conventions

Conventionality has been styled the "balance-wheel of society." Traditions, handed down from the past, also serve to keep civilization steady. A certain amount of such influences is needed—they help to conserve the good in old ways. But such influences may also thwart progress and hinder the development of better ways. Some one embodied considerable wisdom when he wrote,

"Be not the first by whom the new is tried,
Nor yet the last to cast the old aside."

We of the church do need to experiment, test new ways, and try them out in day-to-day experience, find the worth while, discard the worthless, and go on to new and better accomplishments.

Discovering New Projects And Procedures

It is sometimes the case that turning to the very opposite of what we are doing yields new light on problems and points the way to great improvements. This statement is not a commendation of being stubborn or contrary, and it needs to be considered cautiously. We need to search our own minds, our reading matter, and our experiences and contacts to find possible superior methods, projects, or objectives. Our conversations and companionship with others may reveal valuable suggestions. We may well assemble the ideas and suggestions we can collect, examine them, try them out, test them, and be as certain as possible before adopting them or commending them to others. We must be able to look them over critically before acting on them.

Selection and Use

In some experiments and try-outs the resulting data may be confusing or misleading. With conflicting results, we need the benefit of a number of experienced and well-balanced persons to help in judging and deciding upon next steps. People sometimes tend to discredit something new and untried by making extravagant claims for it—claims which cannot

(continued on page 18)

20th Biennial

BROTHERHOOD CONVENTION

September 20-22, 1956

KITCHENER, ONTARIO, CANADA

Dr. Wm. Zimmerman	Dr. Dwight Putman	Dr. Franklin C. Fry
Thursday Night	Friday Night	Saturday Night

Theme: BE YE LIFTED UP

(Lift Up Your Heads
(Lift Up Your Voice
(Lift Up Now Thine Eyes

CONVENTION CHURCH: St. Peter's, Queen St., No., Kitchener, Ontario

CONVENTION HOTEL: Walper House (one block from Church)

REGISTRATION FEE: Delegates — $5.00 Visitors — $2.50

Send all Registrations to: The Brotherhood, 231 Madison Ave., New York 16, N. Y.

Send Hotel Reservations to: Albert C. Mayer, 199 Mary, Waterloo, Ont., Canada

THE BROTHERHOOD, U.L.C.A.

231 Madison Avenue New York 16, N. Y.

(remove and place on bulletin board)

(continued from page 15)
be demonstrated. It is common, but disappointing, to hear something new proclaimed as a panacea for many ills, long before it has got over the natural hurdles.

While we need courage and readiness to venture, we ought to use good sense and a normal degree of caution, in the hope that when we do take a new step we may not need later to retreat in humiliation. We ought to study the responses of other people the attitudes of thoughtful men and women, and the apparent effects on our church and community. We may well use the best we can find and prove worthy, and everlastingly be on the lookout for other and better ways. Some one is sure to find improved ways, goals, and routes—why can't we?

Brotherhood in Action

by CHARLES F. BROBST

How to Get a Good Pastor

Some congregations wish that they could get rid of their pastor. He may be considered a misfit, inefficient, too strict, or any number of other complaints may be directed toward him. How to get him to vacate his pastorate has been, and still is, a problem for congregations and church officials.

No easy answer has been found—not until recently. The Religious News Service reports a solution proposed by Methodist Bishop Kennedy of Los Angeles which is just what congregations need who desire to get rid of their pastor.

With a few changes, here are his effective suggestions:

1. Look him straight in the eye when he is preaching, and give a frequent nod of approval, or even shout, "Amen," once in a while. He'll preach himself to death in a few weeks.

2. Tell him how helpful his sermon was, pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

5. Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands.

6. Be evangelists, bring back the lapsed and win the unchurched, fill the church on Sunday. Your pastor will have time to prepare soul-stirring sermons. You will then want to keep him.

This prescription is suggestive to the men of the church who take their

pastor for granted or consider him as their hired servant.

A pastor is often made or broken by his congregation. He becomes what the members make him to be. Working with him, you will help to make him the kind of pastor a congregation is proud to have. The men of the Brotherhood can and should do much in this direction.

Boy Scouts

by GEORGE A. EICHLER

THE BIENNIAL convention of the Brotherhood of the ULCA will be held in Kitchener, Ontario, Canada, September 20-22, 1956. It is our intention to ask our Canadian brethren to participate in the Scouting program of the convention. The *Scout Leader* is the official publication of the Boy Scouts Association of Canada. It corresponds to our *Scouting* Magazine. The April, 1956, issue has an excellent short article on "Duty to God and Leadership," which we are quoting.

"We must continually remind ourselves that duty to God comes first in the Cub, Scout and Rover Promise. Therefore, because of its importance in the education of our boys, commissioners, scouters and group chaplains are urged to do their best to put across the need for religious teaching and active participation in the activities of the boys' particular faith.

"That Scouting is fundamentally spiritual was repeatedly emphasized by the founder. As scouters it is our duty to make sure that every religious leader with whom we come in contact, and more especially those who have boys in our section of the movement, know what Scouting is and how it can be used by their religion.

"Let's determine now to do our best to create a happy relationship between our religious leaders and the movement."

●

New York and New England Synod Central Conference

Good news from our conference. All over our area—Syracuse, Binghamton, Endicott, Johnson City and Elmira—men's groups are organizing Brotherhoods.

From Syracuse, in addition to the Brotherhood of the newly organized Church of the Resurrection (formerly Mt. Tabor and Redeemer), Luther Memorial Brotherhood has petitioned for membership in the ULCA Brotherhood.

The newly organized Church of the Good Shepherd in Fayetteville, a suburb of Syracuse, (Pastor Allan Griep), expects before long also to petition for a charter.

German Lay Leader Visits the United States

Religious News Service Photo

Dr. Reinold von Thadden-Trieglaff of Berlin, president of the German Evangelical Church Day movement (DEKT) (right), is shown on his arrival at Idlewild Airport, N. Y., for a tour of the United States. Accompanying him is the Rev. Dr. Franklin H. Littell, an American Methodist minister who is chairman of DEKT's ecumenical committee.

During his visit, Dr. von Thadden-Trieglaff will urge a greater participation by American laymen in the world congress of DEKT scheduled for August 8-12 in Frankfurt-on-Main, Germany.

The DEKT movement, founded in 1949, is one of the outstanding lay movements in world Christianity. A permanent institution within the Evangelical Church in Germany, it aims to encourage Christian laymen to participate actively in church and public life.

St. Matthew's, Charleston, S. C., Triples Brotherhood Enrollment

St. Matthew's Lutheran Brotherhood, Charleston, S. C., reports that on March 6 it had tripled its active membership to a new total of 90. It will be recalled that in the December issue of *Lutheran Men* it was reported that this Brotherhood had doubled its enrollment in the fall of 1955.

The significance of its achievement is more fully appreciated in light of the following: St. Matthew's is an urban church in the heart of Charleston. It is one of five United Lutheran Churches in the metropolitan area. Notwithstanding a steady movement to suburban areas of greater Charleston, many have chosen to retain St. Matthew's as their church home. Inactivity of large numbers on the rolls is an age-old and common weakness in most congregations. St. Matthew's is no exception. There was an evident need for more active participation.

The Brotherhood undertook to reenergize the latent power of its fine congregation. By zoning the city and adjacent areas, the men of the congregation were divided into a number of smaller areas of neighborhood size. Some zones consisted of a number of new subdivision developments. Leadership for areas and zones were secured, and the results were immediate. Attendance at Brother-

hood meetings had soon more than doubled. The great joy was seeing new faces not only in attendance at church but in the men's Bible class and at the Brotherhood meetings as well.

At this writing the enrollment in the state and national Brotherhood is 92. This places St. Matthew's among the top four for enrollment on a national level based on last year's figures.

St. Matthew's appreciates the fact that increased enrollment is only part of the job. Increased Christian effort in all of its phases is part and parcel to calling oneself Christian. The Brotherhood is looking forward to higher enrollment and attendance and increased activity in stewardship, evangelism and other Brotherhood projects through the effective use of its zonal plan and an energetic leadership

—CDR. M. B. Brown, USN

(Editor's note: Congratulations to Commander Brown, who was president of St. Matthew's Brotherhood. We regret to hear that he has left Charleston. He is now on his way to Guam. Best wishes.)

●

Canada Rally

Howard L. Logan, executive secretary of the ULCA Brotherhood was guest speaker at the area meeting of the Brotherhood of the Canada Synod held in St. James' Lutheran Church, New Dundee. Mr. Logan emphasized three areas in which men should undergird the program of our total congregational life. *Boy Scout work* requires our support of the boys of our churches. *Evangelism* expects us to win the lapsed members, and to participate in the King's Men program. *Stewardship* challenges our support of the program of the church. The speaker was introduced by Walter Ludwig and thanked by Howard Herter.

The annual rally will again be held at Edgewood Park, home of the Lutheran Summer Camps, Sunday afternoon, June 10. Dr. J. Ray Houser, president of Waterloo Seminary, will be guest speaker. Coloured slides of the ULCA Brotherhood convention at Atlanta were shown by Walter Ludwig, with Earl Stieler as narrator. Refreshments were served by the ladies of St. James. Sixty-five men were in attendance.

—Samuel Weicker

●

Michigan Brotherhood Convention

The 20th annual convention of the Michigan Synod Brotherhood was held on April 22 at Trinity Church, Battle Creek, Michigan, with 200 in attendance.

The Brotherhood of Atonement Church, Detroit, was received into synodical membership and the certificate of membership was presented to the president, William Slater, and the treasurer, Allen White.

Officers elected were President Wilbur Moehring, Flint; Vice President William Miller, Detroit; Secretary Ralph Lewis, Flint; Treasurer Norman Jacobson, Battle Creek; Robert Saunter, trustee, 1959, Three

Rivers; the Rev. Robert J. Lignell, spiritual advisor, Faith Lutheran Church, Grand Rapids. The officers were installed by the Rev. Donald W. Stoughton, Trinity Lutheran Church, Battle Creek.

The membership plaque was presented to President James Ramsdell, Trinity Lutheran Brotherhood, Grand Rapids, for the greatest increase in membership during the past year.

During the afternoon Howard L. Logan, executive secretary of the ULCA Brotherhood spoke on the work of the Brotherhood and its program.

Three Honorary Life Memberships were given by the synodical Brotherhood to William Miller, past president; Samuel DeStefano, past president, and T. V. Winters, for their work in the Brotherhood. Pastor Lignell presented the Honorary Life Membership certificate, pin and card to Mr. Winter, who then presented the memberships to Mr. Miller and Mr. DeStefano. Mr. Miller presented the past president's pin to Mr. Winter, retiring president.

The Rev. Dr. Armin G. Weng, president of the Chicago Lutheran Theological Seminary, was the speaker for the evening, on the topic "I'll Tell the World." He urged all to tell the world and further the evangelism program of the church.

—T. V. Winter

Monongahela Valley Rally

The Brotherhoods of the Monongahela Valley of West Virginia held their spring rally on April 22 in St. Paul's Lutheran Church, Grafton, W. Va.

Helmar G. Anderson, Fairmont, president of the synodical Brotherhood, urged the men to support the King's Men program and the program to increase the active membership of the Brotherhood 14,000 each year until 1960. He announced that Executive Secretary Howard L. Logan had accepted the invitation of President Merwyn Fuss to attend the convention at Jackson's Mill.

Fred P. Becker, Fairmont, synodical Brotherhood secretary, spoke about the meeting of synod at Jackson's Mill in May, when action will be taken on the matter of a full-time president for the West Virginia Synod. The synodical Brotherhood, at the 1955 convention last October, reaffirmed the action taken at the 1953 convention approving of a full-time president of synod. Representatives of the synodical Brotherhood will attend the meeting of synod to support the action.

Mimeographed copies of a message of greetings from President Fuss and Executive Secretary Logan were distributed at the rally by D. W. Reiter, Fairmont, director of promotional work of the synodical Brotherhood, who also submitted the following resolutions which were adopted by a rising vote:

Whereas, As members of the Brotherhood of the Monongahela Valley of West Virginia, we are indeed grateful for the message of greetings from Merwyn C. Fuss and Howard L. Logan and for the great service they have rendered the men of the Brotherhood; therefore,

Resolved, That we express our sincere grati-

tude and deep appreciation to Merwyn C. Fuss for his challenging message and for the invaluable and deeply consecrated service he has rendered as the highly esteemed and outstanding president of the Brotherhood of the United Lutheran Church, who in so doing put the work of his Church above everything else.

Resolved, That we express our sincere gratitude and deep appreciation to Howard L. Logan for his inspiring message and for accepting a real challenge in assuming the duties of executive secretary at Brotherhood Headquarters, that we assure him our hearty cooperation and support, by our acts and with our prayers.

Resolved, That these resolutions be inserted in the minutes of the secretary and a copy thereof be sent to Merwyn C. Fuss, Howard L. Logan, and to the editor of "Lutheran Men."

—D. W. Reiter

●

New York and New England Synod New England Conference

The New England Conference Brotherhood of the New York and New England Synod met recently at First Lutheran Church, Southington, Conn., with more than 100 men present. The afternoon and evening session was presided over by Conference President Roger Lindgren of Hartford, Conn. The devotional service was conducted by the host pastor, the Rev. M. Dolbeer, and the sermon preached by the Rev. H. Vesper of Terryville.

During the business session Howard L. Logan, ULCA Brotherhood executive secretary, spoke on "What's New at Headquarters." The business meeting was a spirited one with several interesting actions approved. The coming Kitchener convention of the ULCA Brotherhood was of major concern. The possibility of a New England Conference camp was also discussed with little progress being noted.

At the banquet hour, area director of evangelism, the Rev. Walter Bock, addressed the convention on an evangelism theme. A resolution was approved to have the New York and New England synodical Brotherhood memorialize the ULCA Brotherhood to undertake a program of Lay Academies.

Virginia Honors Pastors And Past Presidents of Synod and Brotherhood

A dinner in honor of the pastors and the past presidents of the Virginia Synod and the synodical Brotherhood was sponsored last month by the synodical Brotherhood of Virginia at St. Mark's Church, Roanoke, the Rev. J. E. Stockman, pastor.

Speakers were the Rev. Rollin G. Shaffer of the National Lutheran Council, and the Rev. George F. Harkins, D.D., assistant to the president of the ULCA.

The program was presided over by the synodical Brotherhood President Philip R. Stauffer, Manassas, Va.

Brotherhood officers for 1956 are: President Philip R. Stauffer, Manassas; Vice President Robert M. Thomas, Roanoke; Secretary Allen G. Hensley, Staunton; Statistical Secretary George W. Eckerd, Oak Ridge, Tenn.; Extension Secretary Sidney R. Grine, Staunton.

Members of the Executive Committee:

Walter Brockmeyer (1956), Pu-

(continued on page 30)

Count Me a Partner — In Loving Children

by OTIS J. GRANDE

Author

The president of the Pacific District Brotherhood of the Evangelical Lutheran Church is the writer of this month's topic. Before being elected to this office he served as Boy's Work Director for the Pacific District Brotherhood for four years. He is a member of Hope Lutheran Church of Tacoma, Washington.

In his vocation Mr. Grande serves as principal of the McKinley Elementary School in Tacoma, Washington. He is a graduate of Pacific Lutheran College, at Parkland, Washington.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Fred J. Landdeck, S. M. Brock, George O. Koponen.

Topic Aims

1. To point out the contrast between the status of children in the pre-Christian era and our own day.
2. To show Christ's love for children.
3. To indicate that Christ's love for children gave them a place of dignity and worth in the world.
4. To lead "Christ's partners" to undertake specific tasks, individually and collectively, to express their love for children.

THE CHILDREN of our land are our greatest resource. They are a gift from God. In Psalm 127, verse 3, we read: "Lo, sons are a heritage from the Lord." God has given us these precious gifts to care for and nourish and bring up in his ways.

The Children's Friend

Jesus was the friend of little children. It is difficult for us to realize how much he did to give children their rightful place in life. Before he came to earth, parents had the right to determine whether a child should live or die. The Romans felt that only the strong and whole of body should live. Children with twisted and distorted limbs were often left in the wilderness to die or were thrown into

Worship

Hymn: "Savior, Blessed Savior"—No. 564 C.S.B., or No. 190 P.S.H.
Scripture: Matthew 19:13-15
Prayer
Special Music
Hymn: "Around the Throne of God in Heaven"—No. 553 C.S.B., or No. 182 P.S.H.
Topic
Hymn: "I Think When I Read that Sweet Story of Old"—No. 557 C.S.B., or No. 151 P.S.H.
Prayer
Benediction
Business
Fellowship and Refreshments

ıe river. But all this has been anged because of the example Jesus t in loving children—all children. No man or woman was ever named Jesus as our example, but he did t a child in the midst of his disples as he bade them to become like at child in simple faith and trust. hen the disciples tried to prevent others from bringing their children him, Jesus rebuked the disciples ıd cried, "Let the children come to e." He raised a child from the dead ıd drove a devil out of another. He ver uttered a word that a boy or rl could not understand. He filled s addresses with stories that atacted youth. He said that a cup of ld water given to a child in his me would be reckoned as though had been given to him personally. numberless ways, by word and ed, Jesus expressed his love for ildren.

Because of the example set by sus, children have been given a ace of importance and dignity in e world. Throughout the centuries forts have increased to give chilen every possible consideration. ıey are the centers of our homes. hools, orphanages, nurseries, clins, special hospitals, camps, playounds—these and many other ings which are characteristic of ır age all point to the loving care hich children receive because Christ ved them.

Child Welfare Laws

In our nation's law libraries can found 25,000 thick volumes conining many thousands of laws. Among these laws will be found many which deal with child welfare. These are a further evidence of our loving care for children and our efforts to make their years of childhood safer and better.

By an act of Congress, passed on April 9, 1912, the Children's Bureau of the United States Department of Labor was created. The Bureau was directed to investigate and report on "all matters pertaining to the welfare of children and child life among all classes of people." This was the first public agency in the world whose function it was to consider as a whole the problems of childhood. The need for such a study was shown by the census of 1920, which revealed that one-tenth of all children in the United States between the ages of ten to sixteen were gainfully employed. These children provided cheap labor for industry. It was further found that there was more fatigue, sickness, and accidents among this group than among adults employed on similar jobs. The education of these employed children was hindered. Unemployment among adults resulted from the exploitation of this cheap labor market. By 1938 the Federal Fair Labor Standards Act was passed, setting minimum standards for employment of children in establishments engaged in interstate commerce. By 1939 all states except one had enacted laws fixing basic minimum ages for children employed in factories and stores, at least during school hours. Other countries have followed this example in caring for

their youth.

The Church's Efforts

Our churches have been behind movements in child welfare in our communities. Much thought and loving care has gone into planning the best possible environment—a Christ-centered environment—for our children.

Millions of dollars are spent annually by our churches to provide a good program of Christian education for our children. In our Sunday schools, vacation church schools, and weekday church schools, we teach about a loving Savior who came down to earth to live among men, to teach and to heal, and finally to die on a cross for our sins. We strive to lead our children to Christian faith and to a life that is in harmony with that faith. Millions of hours of instruction, and endless hours of guidance are provided for children and youth in the church's program. Unfortunately these endeavors are left too largely to the women of our congregations. Fortunate indeed is the church which has a large number of men who serve as teachers and officers in its educational program. Where this is the case, we usually find young people faithfully continuing in their church life after confirmation.

Men of the church should also feel a responsibility toward the Luther Leagues of their congregations. Where there is consecrated adult guidance, particularly by men, League work is usually a satisfying experience to our young people.

Other Programs

There are organized programs ou side the church in which our childr participate. Some lend themselv readily to a Christian emphasis. Th are based, at least in part, on Chri tian principles, and can be furth strengthened by being taken und the wing of the church.

The Boy Scouts of America is o such program. Through our inte synodical National Lutheran Comm tee on Scouting this program h become a valuable asset to t church's program of youth wor Through our National Luther Committee on Scouting an award h been created which encourages a b to serve his Lord and his chur through work and study. A great Christian emphasis is thereby giv to the scouting movement. When boy has completed the necessary r quirements he receives the *Pro D et Patria* (for God and country award.

A later development in the scou ing field is the inter-synodical Sco Camp Chaplaincy Service. Throu this program students from our va ous theological seminaries are train and sent to scout camps througho the nation to serve as spiritual guid and advisors of boys during the stay in camp. It would be impossib even if we should try to do so, keep all our boys from attendi scout camp. It is better to send t church to camp with our boys, to a to their Christian experience as th are thrown into contact with u churched friends. There probably

... FUND - RAISING ...

Are you planning a new Church?

You will save time and money by getting professional Counsel. Costly mistakes may be avoided, more money raised with less disruption to your regular program. Experience develops the technique, the KNOW-HOW, for successful ventures.—

Write or Telephone

J. PAUL SWAIN

1246 Everett Avenue **Louisville 4, Ky.**

Telephone HI. 7789

OVER THIRTY YEARS EXPERIENCE

better way for a boy to witness for rist and his church than by bearing testimony among the boys with om he spends a major part of his ne.

The 4-H program for rural and burban farm youth is another ady-made program for the church use. Here, also, an award with ristian emphasis is provided. It called the God-Home-Country ard. The standards for attaining award are similar to those for the *o Deo et Patria* award.

In some communities athletic proams are part of the church-centered ivities in which young people may ke part. Life as a Christian was ver meant to be somber. We therere teach our youth through churchonsored athletic programs that ere can be Christian living and witssing as we engage in play.

A phase of church work with youth at is fairly new is the Youth Conrvation Program with delinquent uth. The fact that a child has been ought up in the church is no aranty that he will not fall into delinquency and commit a crime. In all our work with youth we hope and pray that they may remain pure and unspotted by sin. We must face the fact, however, that some have fallen and others will fall. When this happens it is the responsibility of the church—the men of the church—to do everything possible to rehabilitate youth to become again useful and accepted members of society. The job to be done here is tremendous in size. Our parole officers are not able to keep up with the demands placed upon them to supervise the boys in their care. More help is needed from the men of our church who will serve as sponsors for these boys.

If we can early establish a proper man-boy relationship, based on Christ's teachings, we will have greater assurance of being able to bring our boys up to respect their church and to love their Lord. Christian men ought not to wait to be drafted to serve youth. They should volunteer to become a part of this team.

For Study and Discussion

1. What percentage of the church's

Tastefully yours!

Sexton Spices

Enjoy more of the good things of life! Savor the taste-tempting delights of Sexton food seasonings—a whole treasure trove of distinctive palate treats garnered from all the world.

You'll especially like three Sexton favorites... an unusual dustless Black Pepper—an intriguing Spanish Paprika—an exclusive Alamo Zestful Seasoning.

Sexton seasonings are first favorites with leading restaurants, hotels and clubs. Ask for Sexton foods at better independent grocers.

Guaranteed by Good Housekeeping

Sexton Quality Foods

John Sexton & Co., Chicago

children attend Sunday school, vacation church school, and weekday church school? What can be done to reach a larger number of children with Christian instruction through these agencies? (Call for the report of the committee appointed last month.)

2. If the local congregation is not sponsoring one of the above three basic schools, what can be done to establish it?

3. What organizations of church and community are minis ing to the needs of children youth? What is the nature of the p grams and quality of leadersh (Call for the report of the spe committee.) What can be done to a larger number of men from Brotherhood to provide leader for these organizations?

4. Are adequate playgrounds play facilities provided for the c dren of the community? What st may be taken to improve the facili and the programs?

Suggestions for Action

1. Take steps to recruit a lar number of men as teachers and wo ers in your Sunday school, vacat church school, and weekday chu school.

2. If the congregation is not n sponsoring all of these schools, t the steps necessary to establish th as soon as possible.

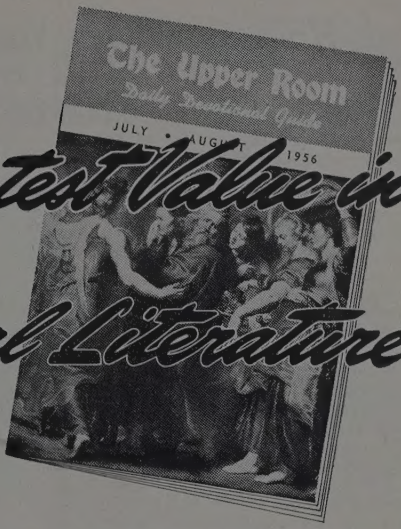
3. Sponsor a Scout troop or a Club in your church if one does already exist.

4. From your Brotherhood ra provide a man or men to act sponsor for the Luther League.

5. Pray for God's guidance blessing for children and youth our churches and their leaders. P that the church's program may be out-reaching and active ministry those who are unchurched so t they may come to know and to f the need of Christ their Savior.

(continued on page 30)

The Greatest Value in Devotional Literature



WITH a world-wide circulation of more than 3,000,000 copies per issue, The Upper Room at its low price represents today's greatest value in devotional literature.

For a few cents a copy, or a small fraction of a cent a day, churches and individuals receive a two-months supply of devotional material, written by outstanding Christian men and women of many lands and many denominations.

More than 70,000 churches use The Upper Room in their ministry, supplying it regularly to their members and prospective members.

The July-August issue, now ready for distribution, contains Scripture, meditations, prayers and thoughts for the day especially applicable to Vacation Days. Take a copy with you wherever you go!

10 or more copies of one issue to one address . . . . **7c** Per Copy
Individual subscription (by mail) $1.00 a year, three years for $2.00. Order today from

The Upper Room

The world's most widely used devotional guide

32 Editions—28 Languages

1908 GRAND AVENUE NASHVILLE, TENN.

(continued from page 28)

Am I to Blame?

Assignments for the August (Eighth) Meeting

It is a human trait to try to dodge blame and to pin responsibility for short-comings on others. An otherwise highly respected poet sang about God having "created me with passions wild and strong, and listening to their witching voice has often led me wrong." According to that poem the individual is not to blame for his sins; God is to blame, for God created him with the strong and wild passions. Thus men try to dodge responsibility for succumbing to temptations.

At the next Brotherhood meeting the topic will be, "Count Me a Partner—In Resisting Temptation." In preparation for that meeting the following assignments should me made:

1. Every member of the Brotherhood should read again the Ten Commandments and Luther's explanation.

2. The pastor or a qualified layman should be requested to point out ways in which all of us break the Commandments.

3. Temptations confronting those which fall into the clutches of the law should receive some consideration. A Christian judge might be invited to make this part of the presentation, or some of the facts presented in the topic by Chapain Bayless might be used.

4. A committee should be prepared to project and lead in the discussion of one of the following films:

a. **Who's Delinquent?—**
16 mm., 20 minutes, rental $3.00

b. **For All People—**
16 mm., 26 minutes, rental $8.00

c. **As We Forgive—**
16 mm., 50 minutes, rental $14.00

d. **Skid Row—**
16 mm., 25 minutes, rental $3.00

●

(continued from page 23)

laski; Donald G. Kull (1957), Knoxville, Tenn., and Edward H. Hansen (1958), Fairfax.

Conference representatives:

Edward O. Sternberg, Knoxville, Knoxville, Tenn.; Frank L. Neff, Marion, Rural Retreat, Va.; William A. Ballantine, Roanoke, Virginia, Tenn.; Sidney R. Grine, Staunton, Staunton; J. Fred Wacker, Shenandoah, Falls Church; William M. Lader, Tidewater, Portsmouth.

The president of the Virginia Sy od is the Rev. J. Luther Maune D.D., Arlington.

●

Promotion Program In West Virginia Brotherhood

On March 15 D. W. Reiter of Fa mont, West Virginia, assumed t duties of promotional director.

As of April 15, two letters we sent to the Brotherhood presidents the synod. In the first letter was ten-point program of action and the second letter was a six-point pr gram to increase substantially t active membership of the congreg tional Brotherhoods.

The program suggested that a l of the names and addresses of t potentially active members of t Brotherhood be obtained from t pastor. At a meeting of the executi committee plans are to be made have the active members call on t inactive members to sell the Broth hood to both man and wife, and th to call for the man and accompa him to the next meeting of t Brotherhood.

—D. W. Reit

●

Wanted: More Curiosity

In the March 31 issue of *T Saturday Evening Post* there was cartoon showing a minister greeti a man and his wife as they were le ing church on Easter. Below t drawing were these words:

"Do you ever get a bit curious to what goes on here betwe Easters?"

—D. W. Reit

uilding a Wall of Protection
round My Family's Future

. . . just by signing my name today!

Just by signing *your* name on a Lutheran Mutual insurance application, you can provide an enduring wall of protection for your loved ones.

What other form of investment can you make with such complete confidence? You know that ten - twenty - forty years from today your life insurance plan will be as strong as it is now.

Let Lutheran Mutual build in just one day the security it might take you a whole lifetime to provide.

---

ell me how I can build a wall of protection for my family

ne _____ **Age** _____

ress _____

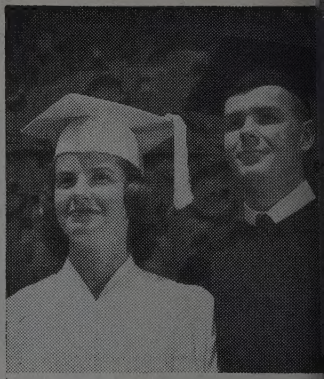
_____ **Zone** _____ **State** _____

Lutheran Mutual | **LIFE INSURANCE COMPANY**
Home Office ★ Waverly, Iowa

COMP. LIBRARY
AUGSBURG SEM.
MINNEAPOLIS, MINN.

NOW IN 1956..

Lutheran Brotherhood makes available **131** *scholarships to Lutheran high school, college and seminary students.*



74 scholarships of $150 each to high school graduates.

12 scholarships of $1000 each to seminary graduates.

45 scholarships of $300 each to college juniors.

This Educational Scholarship Program is one of the benevolences maintained by LUTHERAN BROTHERHOOD in its continuing effort *"to aid the Lutheran Church."*

ANOTHER LIVING BENEFIT PROVIDED BY

Lutheran Brotherhood

701 Second Ave. So., Minneapolis, Minn.

Living Benefits for Lutherans through Life Insurance